THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (GAL. 5: 1).

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DISCOURSE BY PRESIDENT JOHN TAYLOR.

DELIVERED AT OGDEN TABERNACLE, ON SUNDAY, MARCH 21ST, 1880.

(*Continued from page 87*).

Then, there was another dispensation followed, called the Mosaic dispensation. Moses was made use of as an instrument to deliver the children of Israel from Egyptian bondage. It had been predicted that the descendants of Israel should go into bondage and be confined there for 400 years, and that they should be delivered by the power of God. And Moses was the man chosen of the Lord to perform that work; and he was indebted to th Lord for the instruction and the intelligence he received. We read in the Bible that on a certain occasion he saw a burning bush, and the bush, we learn, was not consumed; and on going towards it he heard the voice of the Lord speaking unto him, telling him to take his shoes from off his feet, for the place whereon he stood was holy ground. He did as he was commanded. The Lord then told him that he had a work for him to perform, which was that he should go down to Egypt where he had been reared from his youth, and where he had been taught according to the learning of the Egyptians, to deliver this people Israel out of their bondage. You that are acquainted with your Bible know the history of it. The account is lengthy and I shall not attempt to enter into it. Suffice it to say, he succeeded in delivering the children of Israel from Egyptian bondage. He had the power, when his people reached the Red Sea, to smite the sea and cause the waters to divide, thereby making a way of escape from their pursuers, the Egyptians. He led them into the wilderness, where they had to depend entirely upon the mercies of God for their sustenance. But having

been in bondage for so long a time it was difficult for them to comprehend many things that were communicated to them; and, we are told, they began to long for the leeks and the onions. We, in our day, would think that their taste was not so very delicate; but that was their desire, many of them feeling that they would rather go back to Egypt than to suffer the trials that seemed to await them. And the Lord manifested Himself to them in many marvelous ways, and Moses, who was their leader, and who had been especially appointed by the Lord, went up to the mount, and the Lord gave unto him certain commandments which He wrote with His own finger, upon tables of stone which were prepared for that purpose. Moses was away from the people for some time conversing with and receiving communications from the Almighty, and when he came down he found that the people whom he had led out of Egypt and to whom the manifestations of the Lord had been shown, had made a golden calf and were worshiping it—about the same as we do sometimes, and we profess to be a much more enlightened people than they were—and they said, "These be thy gods, O Israel, which brought thee out of the land of Egypt." On seeing this wickedness on the part of his people he became angry, and he threw the tables of stone to the ground and broke them. Afterwards other stones were prepared and the same laws written on them. And the Lord was desirous that they as a people should be faithful in the observance of His laws, that they should be governed by the principles of the gospel which Moses taught them. This is a singular idea to some people; they think there was no gospel until Jesus came. Well, we cannot help that, but Paul understood it better. He tells us that Moses preached the gospel to them in the wilderness, but the word preached did not profit them, etc., wherefore the law was added because of transgression. Added to what? To the gospel. Paul understood this if men in this age do not. And Moses did himself go into the presence of God, and he also led seventy elders who were so instructed and prepared that they could go into the presence of God to communicate with Him; but the people were afraid of God, and when the Lord appeared to them on Mount Sinai, when they heard the thunders and saw the lightning and felt the mountain quake, they said to Moses, Do not let the Lord speak to us any more lest we His people die; but do thou speak to us and be mouthpiece. They were not prepared to come into the presence of the Lord; they were not sufficiently pure, neither did they understand the laws and principles which God had communicated. But they murmured and murmured, and that continually—the same as we do. We see something of the same spirit, we are found sometimes murmuring against God, or at least against some of the revelations He has given unto us, or against the priesthood, and in many instances without cause. And what had God done for them? He brought them out from the midst of Egypt, from a state of servitude and

vassalage, and delivered them from the hands of their oppressors, and when the Egyptians pursued them, He opened the waters of the Red Sea and let them pass through in safety; but swallowed up their enemies who pursued them. Then when they were short of food He supplied them with angel's food—manna. That was all the harm He had done to them—just about as much as to many others who murmur. They murmured against God for bringing them away, and against Moses for being the instrument in doing it. Whereas God was trying to fulfil the promises He had made with Abraham, their father; and He was making use of Moses as His instrument to deliver the people from that bondage in which they had been oppressed for so long a time; but because of their transgressions, their wickedness and their rebelliousness, the law was added or given unto them, which was a law of carnal commandments and ordinances, of which a later writer in speaking of it, says, "neither we nor our fathers were able to bear."

Well, he placed them in another position, and gave unto them the gospel, but as they could not endure the greater light, He gave them a lesser light in the form of a law of carnal commandments and ordinances. Hence that dispensation is therefore called the Mosaic dispensation; and Moses was the instrument made use of by the Almighty to introduce it, and it was revealed to him upon the mountain. And that law of carnal commandments and ordinances seemed to suit them a little better than the gospel; they loved these carnal commandments better than the light, the truth, the revelation and spirit that was associated with the gospel. And they could not come into the presence of God. If you remember, certain men at one time went running to Moses to complain of certain other men who they said were prophesying; and Moses said to them, would to God that all the Lord's people were prophets; would to God that all could be inspired with that spirit of revelation that flows from Him. Says the Prophet Joel, in speaking of the glory of the latter day, "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams; your young men shall see visions; and upon the servants and the handmaids in those days will I pour out my spirit," etc. Now, they had a dispensation then called the Mosaic dispensation; and associated with that was a sprinkling of the gospel. Once in a while the light of the day-star would dawn upon the people, foretelling some things in which they and their children were interested; and that was manifest through certain men among them who were peculiarly inspired by God. But they did not have then a regularly-ordained organization of the Melchizedek Priesthood as we have it. If a man received these things in those days he received them from God. A young man came to me to ask me some questions on the subject, and I will here mention one thing I told him. These prophets had the Melchizedek Priesthood, but they

did not have it in the regular, organized form as we have it. Hence when Elijah was about to be translated—for that spirit and power was yet with him; it had not left the earth after Enoch's day, for many were translated besides him and his city—there were certain prophets scattered up and down among Israel, and as Elijah and Elisha were traveling together, Elijah said to Elisha, Tarry here, I pray thee, for the Lord hath sent me to Bethel. But Elisha said, as the Lord liveth, and as thy soul liveth, I will not leave thee. And they went on together. And at Bethel the sons of the prophets at that place came forth unto Elisha, and said unto him, Knowest thou that the Lord will take away thy master from thy head to-day? And he answered, Yea, I know it: hold ye your peace. At this place Elijah wanted Elisha to tarry, saying that the Lord had sent him to a place called Jericho; but Elisha made the same answer. Elijah at this place made the same request of his companion, saying the Lord had sent him on to Jordan; but Elisha would not be separated from his master. And they went on to Jordan together; and when they came to that stream, Elijah took off his mantle, wrapped it together and smote the water, which divided, so that they went over on dry ground. And when they had passed over, Elijah asked Elisha what he could do for him before he should be taken away. Elisha, knowing that he had something to do and that he was about to be left alone, and that he might be the better prepared to perform the work before him, requested Elijah to let a double portion of his spirit rest upon him. But could Elijah grant his request? No, he could not. What answer did Elijah make him? He said, thou hast asked a hard thing; nevertheless, if thou seest me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. How did Elijah know that? Because he knew that the Melchizedek Priesthood holds the keys of the mysteries and the revelations of God; and that if he could see him as he ascended, it would be an evidence to him that the Lord had granted his request, although he himself had not power to grant it; Elisha would then know that his prayer was heard. Those other prophets, who knew that Elijah was to be translated, went and stood to view the event afar off; I do not suppose that they saw anything of Elijah as he was being taken up into heaven. But he was taken up, and Elisha saw the manner in which he went, and cried out, "My father! my father! the chariot of Israel and the horsemen thereof." And how did he see them? God had conferred upon him that priesthood by which he was enabled to see them. Elijah threw down his mantle as he ascended, which Elisha took up, and started off alone, his "head" having been translated. But he had received the answer to his prayer; and, approaching the banks of the Jordan, with the mantle that had been left him, he smote the waters, saying, "Where is the Lord God of Elijah?" And when he did so, they parted as they had done at the command of Elijah, and Elisha passed over.

And God was with him, manifesting His power through him, as He had done through his predecessor. I speak of this as a certain principle, and I speak of it for the information of you, that they did not have then an organized Melchizedek priesthood, but that if it was conferred upon individuals, they did not have the power to confer it upon others, unless through special command of the Lord. And Elijah knew that if Elisha could see him when he was ascending, his prayer would be answered. Why? Because the Melchizedek priesthood holds the keys of the mysteries and the revelations of God.

This is a principle on that point; and it may be of use to you elders, that you may comprehend the position that they occupied. That was associated in part with the Mosaic dispensation, but only in part. But when Jesus came He introduced the Melchizedek priesthood in an organized form, and restored the gospel. But let me show you that are acquainted with the history of the Book of Mormon, they had a great many more revelations in regard to these things upon this continent than they had upon the continent of Asia. And they had the gospel and administered in the ordinances and talked about the coming of Christ; still they administered in the laws of Moses until the coming of Christ; and yet at the same time they did have the gospel and an organization of that gospel in part and ordinances among them different from what they had on the other continent before Christ came. You that are acquainted with the Book of Mormon will find these things in it; and if you have not found them, hunt them up, and you will find what I say in relation to this matter is true.

Very well. When Jesus came He had been looked forward to by all the prophets since the world was, and it had been prophesied about Him that He would come to redeem the world and offer Himself as a sacrifice, as an atonement for the sins of the world, of which there were many shadows and types. I will refer back again to Moses, and then to the sacrament. Moses, as I stated, had the gospel when he went among the children of Israel. There were many signs and wonders poured out among them and many calamities overtook the Egyptians. And Moses went from time to time into the presence of Pharaoh, telling him what should take place, and among the rest he said that if they did not let Israel go, the firstborn of the Egyptians should be slain. And he told the people that dwelt in the land of Goshen—the children of Israel—that they were to kill a lamb and sprinkle the blood of the lamb upon their door posts, and that when the destroying angels passed through, their children should escape death. And it happened precisely as had been told them—while the firstborn of the Egyptians were destroyed, the children of the Hebrews were preserved. Now, that was called the passover among the children of Israel, and it was continued among them year after year, and the day on which it was kept was called the day of passover.

When Jesus was upon the earth He sent His disciples to go and prepare a place that they might hold the *passover* together. "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins." What was it they were doing? It was partaking of the passover of the sprinkling of that blood which was typical of the shedding of the blood of the Lamb of God upon Calvary. And the breaking of that bread was typical of His broken body. And they offered in former times the blood of bullocks and of rams, goats, etc., as sacrifices. And all this, as Paul says, had reference to the shedding of the blood of Christ; and was typical of that of which He was the great antetype when He came to fulfil all these things. Very well, what was that? Did they have the passover then? Yes. They looked forward from that passover to the time when Christ should come and shed His blood to atone for the sins of the world. And we look back to the time when He did it, and we partake of this sacrament—this bread, and water which we use instead of wine—in commemoration, in token for what He has done for us. And we are told by the Apostles, that as often as we eat and drink of this, we show forth the Lord's death until He come again. And let me say to you Latter-day Saints, while we are doing this, there is something very important connected with it, and we ought to be careful that we do not partake of these emblems to our condemnation. Do you ever quarrel with your brethren, or act in such a way as to get up feelings, and perhaps speak harsh words one about another, and in other ways do that which is wrong, and then meet together in solemn mockery before God and eat and drink condemnation to your souls? We want to be careful about these things; and hence we should understand that when we bring our gift to the altar, and there remember that we have aught against our brother, we should first go and be reconciled to him and then come and offer our gift. Not come in any kind of hypocrisy, but come with clean hands and pure hearts and feel to say, "O God, search me and try me and prove me, and if there is any way of wickedness in me, let it depart, and let me be thy true representative upon the earth, and let me partake of the spirit that dwelleth in Christ, and live in the enjoyment of that upon the earth; that when He comes again I, with my brethren, may meet him with clean hands and pure hearts." And I would say to the teachers who go around to visit their brethren, when you find ill feeling of any kind, it is your duty to root it out, and to see that there is no hardness and no contention or strife among the people who come to participate in this sacred ordinance.

Well, so far as the gospel is concerned, that dispensation was

introduced to the world first by John the Baptist, who was the forerunner of Jesus. And when the Savior came John knew it, and on seeing Him he exclaimed, "Behold the Lamb of God that taketh away the sin of the world." And when people were flocking to John to be baptized of him, Jesus came up also as a candidate for baptism. But John told Him that he (John) had need to be baptized of Him. But the Savior told him to suffer it to be so, "to fulfil all righteousness." And He was baptized of him. Well, that dispensation continued for a long while after, and it began to decline and disappear; but there were a great many men in different parts who listened to the principles of the gospel of the Son of God. But by and by it began to fade away, both upon the Asiatic continent and upon this continent. It was prophesied that it would, and that there should a certain power arise who should seek to make war with the saints of God and that it should overcome them; and this power should seek to change times and seasons and things, and they should be given in his hands until a time and times and the dividing of a time. These things were fulfilled—the Church of God fell into darkness, and the priesthood was taken from them, and they had something in the form of a bogus creed instead of the true principles which Jesus introduced among men. That was on the continent of Asia. On this continent they seemed the same pretty much; but they had an unparalleled scene of prosperity and joy in the gospel of the Son of God after He came; and it grew and spread and prevailed throughout the land. And as it was in their love for one another that no one said that aught he possessed was his own; but they had all things common among them. We are told of these things more elaborately in some other places which might be introduced, but which I do not wish to enter into now. On this continent they remained in this condition for two hundred years; and they dealt justly one with another, and dwelt together in peace. I wish we could do that always. By and by they fell into darkness, and the result was, as recorded in the Book of Mormon, which I refer you to read and investigate.

(TO BE CONTINUED.)

THIS is the world for all ordinances, as well as the ordinance of marriage. If you want to be baptized, do it here. No such thing as being baptized for yourselves in that world. If you want to be confirmed, have it done here, for there is no confirming there. If you want to partake of any of the ordinances of the Lord our God, this is the place for us to attend to them. Hence, it is written, that they neither marry nor give in marriage in that world. Why? Because it is supposed that people will have secured to them in this life all that pertains to their future exaltation.—ORSON PRATT.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 21, 1918.

EDITORIAL.

PROHIBITION IN THE UNITED STATES.

THE fact that the United States Congress has passed a resolution for submission to the several States, of a Constitutional amendment providing for general prohibition, deserves a special notice in the *Star*.

As early as in the year 1830, the Lord revealed to the Prophet Joseph Smith that the saints were not to purchase wine for the Sacrament, but to use a "new," homemade, and, consequently, non-intoxicating beverage (Doc. and Cov. 27: 4). This Revelation was given at a time when drunkenness was common in the world, and total abstinence was not thought of. It may be considered the beginning of the great Prohibition movement in the world—a reform which, after less than a hundred years, has gained so much favor in public sentiment that the legislators of the greatest republic in existence are now willing to submit the principle to the various States in the Union, for incorporation in the Federal Constitution, as an amendment to that instrument of human freedom.

The resolution passed the House by a vote of 282 to 128, and the Senate concurred by a vote of 47 to 8. The text of it is as follows:

"Section 1. After one year from the ratification of this article the manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, the exportation thereof from the United States and all territory subjected to the jurisdiction thereof, for beverage purposes, is hereby prohibited.

"Section 2. The Congress and the several States shall have concurrent power to enforce this article by appropriate legislation.

"Section 3. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the legislatures of the several states, as provided in the Constitution, within seven years from the date of the submission hereof to the states by the Congress."

Prohibition is not assured immediately by the passage of this resolution. It takes the supporting vote of three-fourths of the forty-eight States to make it effective. But more than half of the States have prohibition already, and there is little doubt that the vote needed will be secured in the time provided by this resolution.

There has not been perfect unity of views regarding the measure. There was criticism in Congress of the seven-year proviso, which some lawyers held to be unconstitutional, thus opening the way to prolonged litigation. The second section, providing for "concurrent power" in the Federal and State governments, was also regarded as possibly prolific of trouble in interpretation. The press of the country, it is said, received the action with mixed sentiments, although there is a fairly general consensus of opinion that some sort of prohibition is needed as a war measure, and also a widespread belief in the reality of a nation-wide feeling in favor of restraint of the liquor traffic, both on moral and economic grounds.

But it is evident that the sentiment in the United States is overwhelmingly in favor of the total destruction of the liquor traffic, root and branch, for the congressmen, as a rule, endeavor to reflect public sentiment, and they have exceptional facilities for being in touch with that sentiment.

The Latter-day Saints have preached the Word of Wisdom, which includes total abstinence from all intoxicants, ever since the year 1833. The world is slowly, but surely, being converted to the necessity of adopting that part of the gospel as a means of salvation from drunkenness and all the evils and misery that follow in its train. When the time comes that one country after another adopts the teachings contained in the Word of Wisdom against strong drink, and the children of men, everywhere freed from its awful tyranny, find jails empty, poverty replaced by prosperity, homes made happy, and hearts united, they will surely acknowledge that "Mormonism" is a blessing to the world, even when it is but partially accepted. And they will then, perhaps, begin to realize to some little extent what the acceptance of the gospel in its entirety would mean to the human race, viz., a new and brighter world, and happier prospects for the future.

J. M. S.

THE HAWKES CASE.

In our last report of this interesting case it was stated that the Spelthorne Bench of Magistrates in a special session held on January 2nd, this year, rendered the decision that Elder William Thomas Hawkes is a regular minister and, as such, entitled to exemption from military service, and that the case was to go back to the High Court for confirmation and a settlement of the question of costs.

President James Gunn McKay now reports that the application of Elder Hawkes that the costs of the case be met by the military authorities was granted by the High Court on the 5th of February, this year. The application was made in a formal manner. Only

one of the military representatives was present, and no objection was made to the granting of the application.

This decision makes the victory of Elder Hawkes complete. It is supposed that the outcome of the case will have a bearing on other similar cases.

It is probable that the representatives of the other side at first were of the opinion that it would be the easiest matter imaginable to dispose of a "Mormon" case of this kind, on the ground that the Latter-day Saints are not a church and that, at any rate, their doctrines and practices bar them from the protection of the law to which other British subjects are entitled. That is a somewhat general impression. But they soon learned that when they were under the necessity of giving proofs and facts in support of such views, they had not an inch of firm ground to stand upon. And that is the conclusion all must come to, who investigate the subject thoroughly and honestly. "Mormonism" has always come out of impartial courts vindicated and acquitted. Even its well-informed opponents know this, wherefore their favorite weapons of attack are falsehoods and the blind fury of mobs. Civilized governments and government officials have always proved the friends of the Latter-day Saints, whenever they have investigated their status. The outcome of the Hawkes case is but another illustration of this fact.

J. M. S.

REPORT OF THE RELIEF SOCIETIES OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 25th, 1917.

Conferences.	No. of Societies.	No. Enrolled.	No. of Meetings Held.	Average Attendance.	Regular Visits by Society Teachers.	Special Visits to Sick.	No. of Families Assisted.	Other Persons Assisted.	Articles Made for Poor.	Articles made for War Relief Org'zations.		Disbursed for Charitable and Other Purposes.		
										Material and Work.	Work Only.	£	s.	d.
Birmingham.	4	71	145	14	73	66	23	5	58		12	18	8	0
Bristol.....	2	21	66	12	4	23	3		2		4	1	17	4
Hull.....	4	49	127	7	155	60	19	10	125	6		10	6	9
Irish.....	2	39	50	10	40	12	12	21	28	26		36	5	3
Leeds.....	5	155	165	16	1369	281	62	15	55	16	9	57	15	7
Liverpool.....	4	65	81	9	215	63	13	6	54	15	40	12	16	4
London.....	8	104	256	9	309	89	56		508			27	3	9
Manchester...	4	54	124	8	217	35	28	12	77	6	97	26	12	10
Newcastle.....	4	39	142	6	59	66	11	25	44			23	3	4
Norwich... ...	1	32	30	18	20	8	2	5	6		18	8	0	0
Nottingham..	5	83	121	8	746	413	45	24	44		151	30	1	2
Scottish.....	2	61	60	21	332	108	10	5	75		165	19	13	0
Sheffield.....	2	20	56	7		8	20	3		12	12	8	14	10
TOTAL....	47	793	1423	11	3539	1232	304	131	1076	81	508	280	18	2

A TRIBUTE TO ELDER HYRUM M. SMITH.

It was with feelings of deepest sorrow that I read the notice in the *Star* of the death of President Hyrum M. Smith. My thoughts went back to the times I met him in conference and the impression he left upon us here in Scotland. The world to-day is poorer for the loss of such a character. He was a man of God, clothed with the power and majesty of the holy priesthood, and withal a humble man, anxious only for the glory of his heavenly Father.

His farewell address to the members of the Scottish conference will ever dwell in my mind. First, he counseled the parents to bring up their children in the fear and admonition of the Lord; to teach them the principles of the gospel and the power of prayer; to give them a solid foundation on which to build good characters. He then addressed himself to the young men and women in the conference and counseled them to choose companions for life that were members of the Church, and rather to live and die single than to be unequally yoked with unbelievers. He pictured a home where the husband was outside the Church, and the wife a member but unable to call in the elders to administer to her children in sickness, unable to ask for the blessing of the Priesthood on her babies. He then bade the saints farewell, and, in doing so, drew a picture of the re-union on the other side of the veil, when the husband and wife will be restored to each other, and their little children be given into their arms, and when family life will be renewed on the other side; when we shall meet and commune with each other again; when sorrows and partings will be over, and we shall be all one in Christ Jesus. He stood on the stand, an inspired Apostle of Jesus Christ. We, who were privileged to hear his farewell address, shall never forget it.

The man himself was beautiful in character. To one of our conferences he brought with him his wife and children. Two children in the conference were blessed by him at that time. After having bestowed his blessing upon them, he bent down and kissed them. I pictured in my mind Jesus blessing little children and saying, "Suffer little children to come unto me." He was so thoughtful, loving, and gentle with the little ones.

Our evening service was rather long. His little Macksene grew tired, slipped off the seat beside her mother, and trotted up to the stand. President Smith took the little girl on his knee and sat with her there till the end of the meeting.

We cannot help asking ourselves the question, "Why are such splendid men taken?" Back comes the thought, "Wanted on the other side." Is that the answer? When we think of the condition of the world to-day, the carnage and bloodshed, the thousands of souls plunged into eternity, is that what our dead brother has been called away for? To perform another mission, among the spirits this time? Holding the highest Priesthood, and

being an exemplary man, has he gone to preach the great and glorious gospel to those dear boys of ours who have laid down their lives that others might live?" I like to think that President Smith is doing this, and I am sure he would like it, too. His heart was so big, and so full of love for his fellow-beings; so full of the desire to bring them to a knowledge of the gospel. I think this world was not big enough for him.

"Lives of great men all remind us,
We can make our lives sublime;
And, departing, leave behind us,
Foot-prints on the sands of time."

The world to-day is a better place for his having lived in it. For those dear ones he has left behind, our hearts go out in sympathy and love. His dear wife—how she will feel his loss! We know how she loved and looked up to him. And the dear children will miss the watchful care of a loving father. We can only pray our Father in heaven to bless and comfort them with the thought that their loss will be his gain. He has gone to a place prepared for him by a Father who understands our needs better than we do ourselves.

"And it shall come to pass, that the spirits of those who are righteous, are received into a state of happiness, which is called paradise; a state of rest; a state of peace, where they shall rest from all their troubles, and care, and sorrow."

Then, "The soul shall be restored to the body, and the body to the soul; yea and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost, but all things shall be restored to their proper and perfect frame.

"And now, my son, this is the restoration of which has been spoken by the mouths of the prophets:

"And then shall the righteous shine forth in the kingdom of God" (Alma 40: 12, 23-25).

Glasgow. ISABELLA BLAKE.

TRUTH DISCOVERED BY THE PRESENCE OF EVIL.

TRUTH may be known by the evil which approaches near to it. Evil finds little, if any, satisfaction in occupying a part of the world all to itself, but it needs must stalk abroad and receive pleasure in causing as much chaos as possible among the good. Thus the greatest influence will naturally be used by evil where the greatest good is, and there evil will be most pleased if a victory can be obtained, as the saying, "The greater the fight, the greater the victory," holds good with Satan, as well as with God or man.

This accounts for the opposition which has attended the great latter-day work from its inception. This also accounts for the

greater popularity of man-made systems of religion. As the Church of Jesus Christ of Latter-day Saints teaches a perfect gospel, and has a perfect organization, it is to be expected that the devil himself will lead the fight, with his most valiant followers in his army, against this Church. Less powerful ones may be left to take charge of the battle with particles of truth.

Lucifer would prefer, of course, to dispose of all belief in Christ, and for that reason he always has an army busy, engendering strife and unbelief in the souls of men. Thus infidels and atheists are among his most obedient proteges. With those whom he cannot persuade to give up altogether belief in Christ, Satan must content himself by allowing a little freedom; so he says, "You may believe in Christ, but you must go no farther. If you try to throw me off altogether and accept the truth that 'faith without works is dead,' I shall be compelled to declare open war against you." That threat has caused many a man's knees to tremble, and fear of the consequences of embracing the truth has made of him a coward, who has preferred to remain on tolerable terms with the enemy of truth and thus to render him homage, rather than to step boldly out and defy the dragon.

Because Latter-day Saints are more persecuted than any other religious body, is a strong argument in favor of the divinity of the cause in which they are engaged. It would be something of an anomaly to see the Savior leading a mob against anyone, yet those who have claimed to be His servants have in times past led mobs against innocent men and women, and the want of retaliation has placed the stamp of truth on what those men and women of "Mormondom" have taught. Latter-day Saints should herein find comfort to continue to struggle for right.

Those who are convinced that "Mormonism" is true will do well to sever relations with the archenemy. Neutrality has no place here. Such persons should become active belligerents by joining the army of righteousness, with the Lord as Captain and King. For your own sakes, friends, do not procrastinate.

Sunderland. PARLEY M. CONDIE.

FROM THE MISSION FIELD.

Correction.—In the *Star* of February 7th, this year, my name appears under the poem "Life's Task." This is a mistake. I am not the author of the little poem. It was written by Sister E. M. Barraclough.

OLIVER G. ELLIS.

Relief Society Item.—On the 7th of February, this year, the Relief Society of the Glasgow branch, Scottish conference, was given a new corps of officers, as follows: Mary Hunter, president; Jane M.

W. Glass, first counselor; Mary H. Hood, second counselor; Annie Gallacher, treasurer; and Daisy J. Devlyn, secretary.

Reunion.—The North London branch reunion, held January 26th, 1918, at "Deseret," was a most enjoyable affair. "Tea" was served to all the officers of the branch at 5 o'clock. The Sunday School had a program from 6:30 to 8. A program was then rendered for the adults. There were recitations, duets, and solos. One of the pleasing features was an extempore chorus by the elders. President James G. McKay delivered an address, and was followed by President William T. Hawkes. There were visitors from six of the London branches.

Military Funeral.—Elder LeRoy S. Dickson, in a letter dated Nottingham, February 7th, this year, says that military funeral services were held at Derby, Nottingham conference, over the remains of George Bradley, Jr. Brother Bradley had been serving his country in France and, while returning home, contracted a cold, which developed into pneumonia, causing his death on the 2nd of February, 1918. Deceased was born April 30th, 1889; was baptized August 26th, 1897, by Elder Lewis Hunsacker, and was confirmed by Elder John Spiers. The services were well attended by Saints and friends, and there were many beautiful floral offerings. At the time of his death, Brother Bradley was the President of the Derby branch. President John D. Hooper conducted the services.

District Meetings.—On Sunday, January 27th, 1918, President Stephen H. Winter and Elder Ivin Hoggan met with the Saints of the Stroud district, Bristol conference, and held a district meeting, in the home of Sister Cook, with a good representation of members present. The Church authorities were sustained and the Saints were given good counsel. On the following Wednesday an enjoyable social was held, and four lady missionaries were set apart.

On Sunday, February 3rd, 1918, President Stephen H. Winter and Elder Ivin Hoggan met with the Saints of the Cheltenham district, and held two sessions of a district meeting, which was well attended. The afternoon session was a testimony meeting. In the evening the authorities of the Church were sustained and two lady missionaries were set apart.

Branch Conferences.—Three successful sessions of a branch conference held on Sunday, February 3rd, 1918, are reported by President John E. Simpson, of the Rochdale branch, Manchester conference. The regular Sunday School classes convened in the morning. President Lester F. Hewlett and Elders John H. Wilding and Robert W. Cluff attended the afternoon meetings.

A fine program was rendered by the Sunday School classes. Superintendent Jane Holt presided. At the evening session the visiting elders were the speakers, and Sister Ada Duxbury sang a solo.

President James G. McKay and Elder Herbert P. Haight held a branch conference at Portsmouth, February 3rd, 1918. A fair representation of the members of the branch was in attendance. Sunday school session was held at 2:30 p.m. The evening meeting was held at 6:30. The officers of the Church were unanimously sustained. Brother Arthur S. S. Bulstrode was ordained an elder. President McKay gave encouraging advice and admonished the Saints to keep the Word of Wisdom and pay their tithes and offerings. Elder Haight spoke upon the blessings of the Holy Spirit which would come to us by having hands laid upon us after baptism and by living lives worthy of the reception of it.

Brother Samuel Roberts reports that two sessions of a conference were held in the Stockport branch, Manchester conference, Sunday, February 10th, 1918. Brother Walter Roberts presided at the afternoon meeting. President Lester F. Hewlett and Elders John H. Wilding and Robert W. Cluff were in attendance. The general and local authorites were sustained. Brother Walter Roberts spoke first. He was followed by Elder Robert W. Cluff. A solo was rendered by Sister Flossie O. Roberts. Brother Samuel Roberts occupied the remaining time. Brother Samuel Roberts presided at the evening session. John H. Wilding was the first speaker. A duet was sung by Brother and Sister Walter Roberts, and President Lester F. Hewlett occupied the remaining time.

The Clayton Branch, Leeds conference, held a pleasant and profitable conference on Sunday, February 10th, 1918. Superintendent George W. Warnes conducted the Sunday school session. President Eben J. Robinson and Elder Amos T. Tucker were the speakers. The evening session was conducted by President Harry Kershaw. After reading the names of the officers and authorities and asking for the sustaining vote, Elder Joseph S. Nelson addressed the assembly. Sisters Ada Kershaw and Evelyn Craven sang a duet. First Counselor Samuel Craven testified to the truth of the gospel. The remaining time was occupied by Elder Ether L. Marley in a discourse on "The Hidden Fruits of Well-doing."

Farewell Social.—On Wednesday, February 6th, Saints and their friends, to the number of about one hundred and thirty, met in Westgate Hall, Bradford, Leeds conference, and paid their respects to President Eben J. Robinson and Elder Amos T. Tucker, who are about to return to their homes. Sister Hettie Geldard, who reports the function, says the interesting program was enjoyed by all present. The soloists were, Sister Ethel Walker, of Batley; Sister Florence Higgins, and Miss May Mitchell. Nellie and

Lewis Tetley sang a duet. Recitations were rendered by Sister Ann Robinson, Sister Lucy Walker, of Halifax, and Sister Bertha Knight. Special mention is made of the Bradford Latter-day Saints' Orchestra, consisting of Brother Leonard A. Higgins and Sister Ivy Whitaker, violinists; Sister Frances Whitaker, celloist; Sister Clarice Verr, pianist; Brother Gerald Craven, cornet; and Brother Frank Knight, tympanist. They gave enjoyable renderings of the Doge's March from *The Merchant of Venice*, and of *The Wizard's Spell*. The numbers were received with lively applause, as were also a piano duet by Sister Clarice Virr and Brother Reggie Sanders, and the violin solo by Brother Leonard Higgins.

The remarks of President Robinson, expressing his appreciation of the love and confidence of the saints, and his parting counsel and blessing will long be remembered. After a brief address by Elder Tucker, Branch President George H. Higgins voiced the sentiments of the conference in extending their thanks to the departing elders for their zeal and sacrifice in the mission-field. The newly-appointed conference president, Elder Joseph S. Nelson, in a brief address, expressed his desire to continue the splendid work done by the retiring president, Elder Eben J. Robinson.

President James G. McKay, of the London conference, reports that a farewell social was given in honor of William A. Linford, who will shortly sail for home. Many of his friends gathered and an enjoyable program was rendered. Elder Linford spoke very feelingly of his labors in this mission. President Stagg, of South London, paid the departing elder a sincere tribute, and President James Gunn McKay spoke in behalf of the elders and the Saints in appreciation of his labors.

The Saints and friends of the Newcastle conference recently held a number of socials in the various branches, in honor of President Parley M. Condie, who has been released to return to his home in Zion. Many friends and Saints participated in the social gatherings, and everyone joins in wishing President Condie well, on his return journey, says Elder W. J. Loosle.

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